DOCUMENT RESUME

ED 251 538 UD 023 915

TITLE Saving the African American Child. A Report of the Task Force on Black Academic and Cultural Excellence.

INSTITUTION National Alliance of Black School Educators, Inc., Washington, DC.

PUB DATE Nov 84

NOTE 53p.

PUB TYPE Reports - Descriptive (141)

EDRS PRICE MF01/PC03 Plus Postage.

DESCRIPTORS Black Colleges; *Black Students; Community Involvement; *Cultural Awareness; Cultural Differences; *Cultural Pluralism; Discipline; Dropouts; *Educational Quality; Elementary Secondary Education; *Equal Education; Higher Education; Mass Media; Minimum Competencies; Racial Discrimination; Research Needs; School Desegregation; Staff Development; Standardized Tests

ABSTRACT

Articulated in this report is a vision of quality education for the African American child in which standards are to be stated not merely in terms of test scores but in terms of the complete development of the person, bringing the student to self-knowledge and to an understanding of his or her distinctive community. Following the introduction, some of the important social, economic, and educational conditions of African Americans are discussed. The meanings of three terms basic to the report are clarified: "equity," "academic excellence," and "cultural excellence"; and the need for respect for cultural differences is emphasized. Finally, brief summary observations on the following special topics are offered: (1) school desegregation; (2) history, culture, and curriculum; (3) staff development; (4) standardized testing; (5) special teaching methods; (6) the Federal role in education; (7) education, poverty, and the quality of life; (8) community control and the family role in education; (9) African American Colleges; (10) higher education; (11) African American athletes; (12) teacher certification; (13) media images; (14) new technology; (15) organizing the African American educator; (16) criterion performance goals; (17) school discipline; (18) school dropout; (19) research; (20) African American language; and (21) existing special resources and models. Listed in appendices are research recommendations, selected references, enrollment statistics, and a statement on multiculturalism. (RDN)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED251538

Saving the African American Child

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY
Donald H. Smith
NABSE Task Force
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

U.S. DEPARTMENT OF EDUCATION
NATIONAL INSTITUTE OF EDUCATION
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
✓ This document has been reproduced as received from the person or organization originating it.
☐ Minor changes have been made to improve reproduction quality.
• Points of view or opinions stated in this document do not necessarily represent official NIE position or policy.

A Report of the

National Alliance of Black School Educators, Inc.

Task Force on Black Academic and Cultural Excellence

UD023915

NABSE
NATIONAL ALLIANCE OF BLACK SCHOOL EDUCATORS, INC.
A Non-Profit Organization

NABSE
2816 GEORGIA AVENUE, N.W.
WASHINGTON, D.C. 20001
(202) 483-1549

EXECUTIVE BOARD
DONALD H. SMITH, Ph.D.
President

CHARLES R. THOMAS, Ph.D.
President Elect

ESTELLE A. FAULK
Recording Secretary

BARBARA L. JACKSON, Ed.D.
Treasurer

CHARLES MOODY, Ph.D.
Founder

COMMISSION CHAIRPERSONS
MABLE M. SMITH
Local School Administration

JOAN J. OWENS
Instruction and Instructional Support

EUGENE E. EUBANKS, Ph.D.
Higher Education

CHARLES O. PHILLIPS, Ph.D.
Special Project Administration

LORRETTA C. WEBB, Ph.D.
Program Development, Research and Evaluation

CAROLE HARDEMAN, Ph.D.
Policy Development in Public Education

THOMAS LLOYD, Ph.D.
District Administration

PAST PRESIDENTS
ULYSSES BYAS, Ed.D.
RUSSELL A. JACKSON, Ed.D.
CHARLES W. TOWNSEL, Ph.D.
DEBORAH C. WOLFE, Ed.D.
JOSEPH E. HILL
ERNEST E. HARTZOG, Ph.D.
MARVIN L. GREENE, Ed.D.

NATIONAL OFFICE STAFF
WILLIAM J. SAUNDERS

November, 1984

On behalf of the Executive Board of the National Alliance of Black School Educators, I am pleased to transmit this report to the American people. Educators, parents, community, government, the children, themselves, all have important roles to play in "Saving the African American Child." It is the special obligation of Black educators to define the problem, to specify what kind of education our children need and to marshal other organizations and resources to assure academic and cultural excellence for our students.

"Saving the African American Child," is a philosophical statement of belief and expectation. It provides the basis for an education whose content is true, appropriate and relevant and whose processes are democratic and humane. The report is not concerned with methodology or materials. Local education agencies, clear of purpose and strong of will, are able to develop their own methodologies and materials.

While our single objective is to save African American children, we believe that all American children will be better served by an educational system which is based on the goals of academic and cultural excellence as defined in this report.

We look to your support and participation in the noble mission ahead.

Sincerely,

Donald H. Smith

Donald H. Smith
President, NABSE

ars

Saving the African American Child

A Report of the

National Alliance of Black School Educators, Inc.

Task Force on Black Academic and Cultural Excellence

November 1984

National Alliance Of Black School Educators, Inc. Executive Board 1983–1985

Officers

President
Donald H. Smith, Ph.D.
Professor of Education
Baruch College CUNY
New York, New York

President-Elect
Charles R. Thomas, Ph.D.
Superintendent of Schools
North Chicago Public Schools
North Chicago, Illinois

Secretary
Estelle A. Faulk, Ph.D.
Principal, Gladstone School
Chicago Public Schools
Chicago, Illinois

Treasurer
Barbara L. Jackson, Ed.D.
Professor of Education
Morgan State University
Baltimore, Maryland

Founder
Charles D. Moody, Sr., Ph.D.
Professor of Education
University of Michigan
Ann Arbor, Michigan

Immediate Past President
Marvin L. Greene, Ed.D.
Assistant Superintendent (Ret.)
Detroit Public Schools
Detroit, Michigan

National Office Manager
William J. Saunders

Commission Chairpersons

Local School Administration
Mable M. Smith
Principal
Watkins Mill School
Gaithersburg, Maryland

Instruction/Instructional Support
Joan J. Owens
Teacher
District 65
Evanston, Illinois

Higher Education
Eugene E. Eubanks, Ph.D.
Dean, School of Education
University of Missouri–Kansas City
Kansas City, Missouri

Special Project Administration
Charles O. Phillips, Ph.D.
Director of Vocational Education
Fort Wayne Public Schools
Fort Wayne, Indiana

Program Development, Research and Evaluation
Loretta C. Webb, Ph.D.
Associate Superintendent
Charles County, Maryland

Policy Development in Public Education
Carole Hardeman, Ph.D.
Director
Southwest Center,
University of Oklahoma
Norman, Oklahoma

District Administration
Drue Shropshire Guy, Ph.D.
Superintendent of Schools
East Orange Public Schools
East Orange, New Jersey

Task Force On Black Academic And Cultural Excellence

At the 1983 Annual Convention of the National Alliance of Black School Educators (NABSE), Dr. Don Smith, president of NABSE, announced the appointment of the Task Force on Black Academic and Cultural Excellence. The Task Force met in Atlanta and in Newark. In addition, members of the Task Force did independent research during the course of a year.

While the responsibility for the final product rests with the Task Force, we must gratefully acknowledge the financial support for the effort from the following groups.

- The College Board
- The Southern Education Foundation

Special mention must be made of the dedication and full participation of all Task Force members. In the beginning, no funds were available to support the work of the Task Force. Yet each member of the Task Force was willing to participate at his or her own expense, if necessary. Fortunately, financial support for expenses and other forms of helpful assistance were provided.

Asa G. Hilliard III, Ed.D.,
Chairperson
Fuller Callaway Professor
of Urban Education
Georgia State University

Barbara A. Sizemore, Ph.D.,
Co-Chairperson
Associate Professor
of Black Studies
University of Pittsburgh

Eva Daniels
Teacher of Special Education
Chicago Board of Education

Charles Green, Ph.D.
Middle School Principal
Fort Wayne, Indiana

James A. Johnson, Jr., Ph.D.
Director of Instruction
Nova University

Alfred B. Pasteur, Ph.D.
Professor of Counseling
Psychology
Hunter College
City University of New York

Hugh J. Scott, Ph.D.
Dean of Education
Hunter College
City University of New York

Carl Sewell, Ph.D.
Community Superintendent
New York Public Schools

Drucille Stafford
Elementary School Principal
Silver Spring, Maryland

Yvonne Strozier
Director of Standard English
California State Department
of Education

After the Egyptian and Indian, the Greek and Roman, the Teuton and Mongolian, the Negro is a sort of seventh son, born with a veil, and gifted with second-sight in this American world, a world which yields him no true self-consciousness, but only lets him see himself through the revelation of the other world. It is a peculiar sensation, this double-consciousness, this sense of always looking at one's self through the eyes of others, of measuring one's soul by the tape of a world that looks on in amused contempt and pity.

W. E. B. DuBois, *The Souls of Black Folk*, 1903

It may be of no importance to the race to be able to boast today of many times as many "educated" members as it had in 1865. If they are of the wrong kind, the increase in numbers will be a disadvantage rather than an advantage. The only question which concerns us here is whether these "educated" persons are actually equipped to face the ordeal before them or unconsciously contribute to their own undoing by perpetuating the regime of the oppressor.

Herein, however, lies no argument for the oftheard contention that education for the white man should mean one thing and for the Negro a different thing. The element of race does not enter here. It is merely a matter of exercising common sense in approaching people through their environment in order to deal with conditions as they are, rather than as you would like to see them or imagine that they are. There may be a difference in method of attack, but the principle remains the same.

"Highly educated" Negroes denounce persons who advocate for the Negro a sort of education different in some respects from that now given the white man. Negroes who have been so long inconvenienced and denied opportunities for development are naturally afraid of anything that sounds like discrimination. They are anxious to have everything the white man has even if it is harmful. The possibility of originality in the Negro, therefore, is discounted one hundred percent to maintain a nominal equality. If the whites decide to take up Mormonism, the Negroes must do likewise.

The author, however, does not have such an attitude. He considers the educational system, as it has developed both in Europe and America, an antiquated process which does not hit the mark even in the case of the needs of the white man himself. If the white man wants to hold on to it, let him do so; but the Negro, so far as he is able, should develop and carry out a program of his own.

Carter G. Woodson, *Miseducation of the Negro*, 1933

Contents

11 Summary

13 Introduction

15 General Background

21 Definitions

24 Special Topics

24 School Desegregation
26 History, Culture, and Curriculum
26 Staff Development for African American Academic and Cultural Excellence
27 Standardized Testing
28 Special Teaching Methods
29 The Federal Role in Education
29 Education, Poverty, and the Quality of Life
29 Community Control and Family Role in Education
30 African American Colleges
31 Higher Education
32 The African American Athlete
33 Teacher Certification
33 Media Images
34 New Technology and African American Education
34 Organizing the African American Educator
35 Criterion Performance Goals for African Americans
36 School Discipline
37 School Dropout
38 Research
38 African American Language
39 Special Resources and Models

40 Conclusion

42 Appendix A

44 Appendix B

47 Appendix C

48 Appendix D

49 Appendix E

51 Footnotes

Summary

"Excellence" in education is much more than a matter of high test scores on standardized minimum or advanced competency examinations. We expect the schools to expand the scope of knowledge and to develop the rational reflective and critical capacities of our children. We have every right to expect that, upon completion of public school work, our children will have the general skills to enter the world of work and to be fully functional members of the society. But more than this, we want the *content* of education to be *true, appropriate,* and *relevant.* We want the educational *processes* to be *democratic* and *humane.* We want the *aim* of education to be the complete development of the person, and not merely preparation for the available low-level jobs, or even for high-level jobs, that may serve no purpose beyond individual enhancement.

Among other things, excellence in education must prepare a student for *self-knowledge* and to become a contributing problem-solving member of his or her own community and in the wider world as well. No child can be ignorant of or lack respect for his or her own unique cultural group and meet others in the world on an equal footing. We believe that this type of excellence in education is a right of the masses and is not merely for a small elite.

Our Goals Are Clear. We have a vision of quality education for the African American child. Our standards are not stated in terms of percentages above or below national test averages. Such "standards" are far too low and do not deal with additional objectives which we deem to be vital. We will articulate here these and other standards which we know that our children are capable of reaching. Contrary to some professional thinking, the capacity of African American children to learn is intact, in spite of the malignant neglect by our social, educational and other systems. The major problems are the problem of *resources* and the problem with the National, state, and local *will* and *commitment* to insure that our children's needs are met. There is also a problem that we have as African American professionals, parents, and communities. We cannot depend on external systems to do the whole job, even though we are entitled to that support. *We must never leave the total education of our children in the hands of others!* Since there is a limit to what we can expect from public education, there will remain some things that we must do for ourselves.

We highlight academic and cultural excellence in this report. We also highlight equality of opportunity as a prerequisite for the attainment of excellence.

Equity. When we speak of *equity,* we are concerned most of all with justice, not sameness. Each person in our system must have an equal right to the total system of basic liberties. Social and economic inequalities must not be allowed to deny equal opportunity for access to the means for social uplift, such as education.

African Americans have not yet been offered such compensation in sufficient quantity or for a sufficient time to make up for all the centuries of exclusion. The Nation owes something of value to African Americans for 250 years of slavery and for over 100 years of discrimination after slavery. It is not enough to set equal test "standards of excellence" for admission to and exit from schools. *The equitable quality of educational treatment itself must be guaranteed.* Equal exit standards for students without equitable school *treatment* of them is grossly unfair.

Academic Excellence. We recognize the fact that education includes training, socialization, and enlightenment. Education is teaching someone *what, how, when,* and *why* to do something. Quality education in a democratic society requires that the educational process help all individuals and groups to be educated to do all these things. *The needs of today's society require masses of educated men and women who are educated beyond the level previously demanded only for the elite.* Quality education has to do with the *output* of those educational institutions whose policies and practices contribute significantly to the intellectual, physical, and psychological preparation of individuals for effective and satisfying participation in society. In addition, for the African American, quality education refers to the successful efforts of those educational institutions which provide major assistance to African American people in fulfilling needs to alter those elements of the social structure in ways that will promote equal opportunity for all in the society at large.

Cultural Excellence. Culture consists of the behavioral patterns, symbols, institutions, values, and other human-made components of society and is the unique achievement of a human group which distinguishes it from other groups.

As the American Association of Colleges for Teacher Education has said so well, there is no one model culture in America.

Culture is the sum total of artifacts which accumulate as a group of people struggle for survival and self-determination. Survival includes the *preservation of one's people and one's self,* the *reproduction of one's people and one's self,* and the *care of the progeny which result.* Self-determination includes liberty, equality, and the pursuit of happiness. This struggle from which artifacts emanate is waged usually in nature and against groups hostile to one's survival and self-determination. African American culture is often relegated to an inferior symbolic universe by schools, thus hiding our group's true historic struggle for survival, liberation, and enhancement. The African American student, then, may view herself or himself and her/his group as inferior and behave accordingly. Ignorance of and disrespect for African American history and culture also breeds low expectations and unhealthy educator assessments of African American students, families, personalities, and potentials.

A culture is functional when the group is able to preserve itself, reproduce itself and care for its progeny, when the group's birth rate exceeds its death rate, when the mortality rate of the group is average or normal, and when the progeny are as successful as the parent group. Cultural performance is excellent when the group's birth rate exceeds its

death rate, infant mortality is below normal, the mortality rate of the group is superior to the average and the progeny are more successful than the parent group in social progress using education, income, occupation, and political office holders as indicators, and when the group is conscious of its history and culture.

The culture of "Mainstream" America is a conglomerate of the lifestyles of all who have struggled to build America. It is neither undemocratic nor a violation of equal protection of the laws to have a system of education that allows for recognition of and respect for existing cultural differences in our society. The unique diversity of cultural heritages and backgrounds of this nation should be recognized as a valuable asset for the nation, one to be cherished and shared. A culturally salient and sensitive education is essential in a pluralistic nation. It is not the role of the school to function as a "melting pot" for the purpose of enforcing cultural sameness. People have a right to their cultural past *and* to the political and economic freedom and privileges enjoyed by those in the more dominant streams of our society.

While public education will be the most productive when the environments for both living and learning are mutually supportive of human growth and development, we believe that effective educational leadership and "good teaching" will save large numbers of African American students from experiencing twelve or thirteen years of inconsequential public education. We affirm Ronald Edmonds' premise: "The educability of students derives far more from the nature of the school in which they are sent than it derives from the nature of the family from which they come."

Introduction

Over the millenia, many African and African American spokespersons have evaluated the quality of education provided for their people.[1-6] They have also offered designs for quality education in the future. For African Americans generally, quality education has always been among the highest priorities. Yet throughout our history here, we have had to struggle mightily against the forces of slavery, segregation, racism, and poverty for returns that are all too meager. The standards of quality of education provided for the masses of African Americans today still fail to meet even goals of adequacy, not to mention excellence. Moreover, nearly four centuries of brutality and inequity have left results that can be seen clearly in the lives of African American people. Patterns of gross inequity remain deeply ingrained in National educational and other social institutions—institutions that all citizens normally rely upon for support and protection.

As we look now at the alarming condition of education for our people, we are reminded of those eloquent spokespersons in the past who have seen our unique needs and who have described them with deep insight. Dr. W. E. B. DuBois saw clearly that one of the most brutal consequences for victims of the specially-designed destructive education system for slavery, segregation, racism, and poverty was the condition of "double consciousness"—a way of looking at oneself through the eyes of those who have deliberately curtailed our freedom.[7] This "miseducation" which produced double consciousness[8] was a carefully calculated process that withheld from us essential information and skills, denied to us our role in history, defamed our cultural practices, and attempted to teach us white supremacy, not just over decades but over centuries. Dr. Carter G. Woodson was also a gifted analyst as he described the dynamics of this process of "miseducation" and the dynamics of its effects on the miseducated African Americans.[9]

Throughout this report we have used the unhyphenated name, African American, to identify the black population, previously called Negro, "colored," and black. African Americans have called themselves many names since the ancestors were torn from their tribal moorings in Africa and deprived of their histories. We remove the hyphen to emphasize this rupture.

The African Americans' change of name reflects their enlightenment over the centuries about the double-consciousness described above by DuBois, its effect on their condition in the social order and the use of these data for survival and liberation. It is for this reason that we use this name in this report. Our belief is that our name or what we call ourselves reflects our enlightenment about our condition in America and is important for the development of a praxis to deal best with racism, poverty, and sexism in our native land.

All of this leads us to state as clearly as we possibly can that *quality* and *excellence* in education for African Americans includes: excellence in the "basic skills," in liberal, vocational, economic, political, and spiritual education. But it includes, in addition, excellence in ridding our people of all vestiges of miseducation. This means that we must know ourselves and our condition. This means that the reclamation and restoration of our history and recognition and respect for our rich culture are priorities that are equal in importance to all other priorities.

It is our purpose here to describe some of the important social, economic, and educational conditions of African Americans today: to set forth our evaluation of educational conditions; and to make recommendations for change, where necessary.

General Background

All of the recent rash of national reports on educational reform virtually leave African Americans out altogether, with the exception of two reports by the National Association for the Advancement of Colored People and one by the National Black Child Development Institute (forthcoming).[10,11] African Americans were lumped together with all others with no recognition of the unique problems that we have had and continue to have. Even if our special problems had been considered, the general criteria used for determining excellence in American education are truly minimal. Most reports limit their attention to basic skills achievement, to the number of academic subjects, and to the amount of time spent in certain preferred academic subjects. We want basic skills, we want more time on academic subjects, but we want and desperately need much more. We also want the total school environment, including the academic content, to reflect a sensitivity to African American children in ways that we will articulate.

"Excellence" in education is much more than a matter of high test scores on standardized minimum or advanced competency examinations. We expect the schools to expand the scope of knowledge and to develop the rational reflective and critical capacities of our children. We have every right to expect that, upon completion of public school work, our children will have the general skills to enter the world of work and to be fully functional members of the society. But more than this, we want the *content* of education to be *true, appropriate,* and *relevent.* We want the educational *processes* to be *democratic* and *humane.* We want the *aim* of eduction to be the complete development of the person, and not merely preparation for the available low-level jobs, or even for high-level jobs, that may serve no purpose beyond individual enhancement.

Among other things, excellence in education must prepare a student for *self-knowledge* and to become a contributing problem-solving member of his or her own community and in the wider world as well. No child can be ignorant of or lack respect for his or her own unique cultural group and meet others in the world on an equal footing. We believe that this type of excellence in education is a right of the masses and is not merely for a small elite.

African-American's Deep Historical Respect for Education. The world's first recorded tradition of higher education was in Africa.[12] Throughout African history from ancient "prehistoric" times to ancient KMT (Egypt) and throughout the continent, education was an instrument of survival and enrichment.[13,14] Contrary to some popular belief, it was not only the Ancient Nile Valley cultures of Africa that exemplified educational excellence,[15–18] but also a continent-wide African culture as a whole which placed the highest value on a democratic comprehensive education system.

Destruction of African and African American Social Institutions. Slavery in America, like colonization in Africa, depended upon the destruction of all the ancient highly developed African social institutions in Africa and in its diaspora among the enslaved African Americans. This was *especially true for the educational institutions.*[19–24] Later, to justify brutal treatment of slaves, history would be rewritten to say that our institutions never existed or that they were never developed to any sophisticated level. Slaves were denied the right to develop independent educational institutions. But special "schooling" for slaves was provided. It was a special schooling, training, or "miseducation" that was designed to keep African Americans in a subservient position.[25–28]

The Continuing Struggle for Quality and Excellence in Education for African Americans. Over the years, few, if any, of the benefits of American democracy have accrued to African Americans unless a fierce struggle has been waged over a protracted period to secure those benefits which most other Americans receive almost as automatic benefits of citizenship. For African Americans as a group, "Equity and equality are illusions today, just as they have always been throughout the history of the Nation."[29] The struggle for education among African Americans has been a struggle for money to educate; a struggle for *access* to such public and private education as existed; and above all, a struggle *to have a say about the nature of education* offered. Most African Americans have never experienced equal educational opportunity. The overwhelming majority of us have never been the beneficiaries of a quality education. Yet our future is dependent largely on public education systems that continue to mirror the social and economic hierarchy and inequities in American society.[30,31] These are inequities among races *and* classes and not merely among classes alone.

The Constitution of the United States of America promises equal protection of the laws for all citizens. It took a special amendment to the original Constitution, the Fourteenth, to make Africans citizens. The equal protection clause and other clauses should serve to guarantee equity in treatment for all citizens. Because equity in treatment has not yet come, it has been necessary constantly for African Americans to appeal to the courts and legislatures for protection in all areas of social life including education.[32–34]

The general economic level of the African Americans has always been proportionately much lower than that of white Americans. Today, African Americans are still materially much worse off than whites. More than 30 percent of African Americans live below the poverty line with nearly 50 percent of African American children living in poverty. Seventy-five percent of the African American families who live in poverty are headed by females.

Racism and discrimination are still pervasive. There are new and more subtle barriers to the progress of African Americans, such as the dismantling of affirmative action programs and the defunding of social programs, especially support for education and compensatory education.

The vast majority of African Americans are congregated in the large cities of the nation. For example, the Council of Great City Schools is made up of the leaders of the 32 largest school districts. There are five

million public school students in just these 32 cities. Seventy-five percent of those are members of minority cultural groups, mainly African Americans. Nearly 33 percent of all African American students can be found in these 32 largest urban school districts. In fact, about 75 percent of all African American children in grades 1 through 6 are in public schools. Eighty percent of all African American students are located in just 202 of the nation's 16,000 school districts.[35]

In the pre-school years, 42 percent of the Head Start population of 340,000 are African Americans. Yet this leaves out large numbers of African American children who are eligible but who are not served. In fact, only approximately one out of five of the eligible low-income children are being served now. This means that most of our children get a late start, while children of the European-American families get a head start through a variety of nursery and pre-school services.

An analysis done by the Consortium for Longitudinal Studies states that "low income children who had participated in pre-school programs were more able to meet the minimal requirements of their schools than were children in control groups. Pre-school program children were less likely to be retained in grade and less likely to be assigned to special education classes."[36] In spite of this finding, the budget for Head Start has never been appropriated at authorization level. (In FY 1984 only $999.75 million was appropriated, but $1,058,357 was authorized.)

So, large numbers of African Americans are poor and most African American children now live in the urban centers and attend schools which are mainly minority,[37] mostly African American. The public schools in the nation's urban centers highlight the inadequacies of public education for our children. Urban school systems are heavily populated with students who are the most damaged victims of the ravages of a broader living environment which fails to meet the minimal standards of decency, humaneness, and justice. There is no school district serving a large African American student enrollment that is not confronted with the constraints imposed by inadequate funds. Inflation and declining tax revenues impact most negatively on urban school systems where African American students are found in the greatest numbers.[38] The retrenchments imposed disproportionately on these systems over the past three years have changed the status of their level of funding support from inadequate to disastrous.

In systems that serve largely African American populations, retrenchments have produced large class sizes in schools that deserve a compensatory approach to the allocation of resources for instruction. Curricular offerings which should be enriched and more diverse are being diluted to the detriment of valid instruction. Schools are being closed and instruction interrupted for long periods of time owing to insufficient funds or walkouts by teachers in support of their demands for higher salaries. Reductions in personnel are curbing significantly the influx of younger teachers, especially African American teachers. Invalid teacher tests are also eliminating many capable African American students. Many predominantly African American school systems are funded at levels below that provided to mainly white systems.[39] Equalization of programs and services is difficult to achieve because of a concept of

equity that seems to mean that all children should get the same resources, even though many have suffered special deprivation.

Within the schools, there are other grim statistics. Nearly 28 percent of the African American high school population drops out before graduation. The figure approaches 50 percent in some large cities. Even for those who are in school, average achievement on standardized tests falls two or more grade levels below the average of European American students. Nationally, African American children make up approximately 40 percent of the educable mentally-retarded population, though we are but slightly more than 10 percent of the population.

No close look at some of the alarming negative changes in public education which serves most of our children could overlook what is happening to African American teachers and administrators.

During the past decades in the South, large numbers of African American teachers have lost their jobs, especially in small town and rural areas where the probability was great that they would teach white children. In 1965, Samuel B. Ethridge, spokesman for the National Education Association (NEA) pointed out that 5,000 African American teachers would be displaced in seventeen Southern states as a result of school desegregation. In a press release issued May 18, 1972 by NEA, S. B. Ethridge and Donald R. Shire reported that discrimination had already resulted in a projected loss of 31,584 African American teachers in the South between 1954 and 1970, and might be costing African American educators a quarter of a billion dollars annually in salary losses. Six thousand teachers were actually dismissed; the additional 25,584 displacements came from failure to hire, or a slowdown in hiring African American teachers.[40]

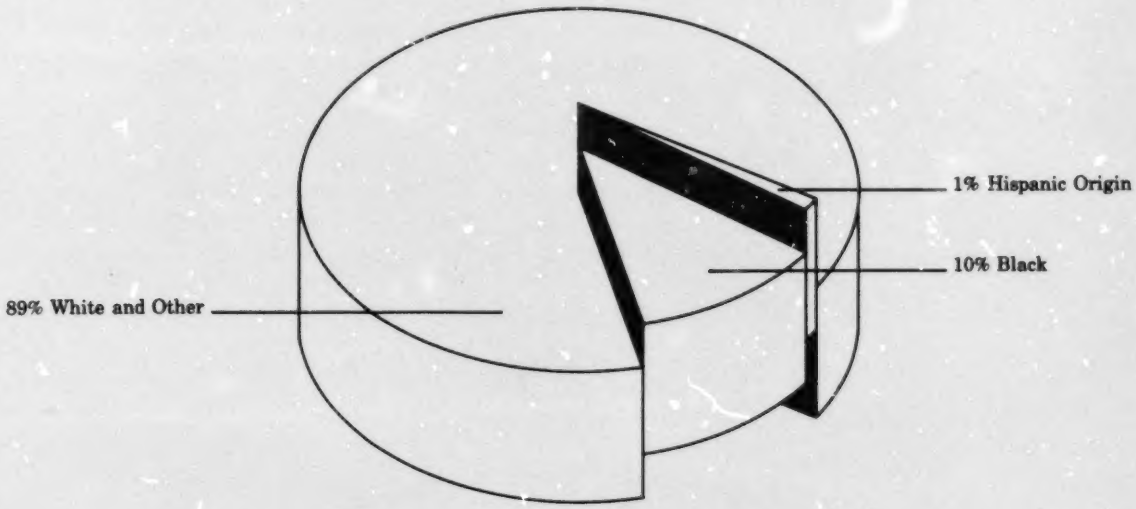
Ethridge said that many districts no longer employed African American teachers; in one state, twenty-five counties that hired one or more African American teachers in 1954 had none in 1970. African American principals fared worse than did teachers; they were discharged or demoted to the point where, in the fall of 1970, *The New Republic* carried an article describing the situation entitled "The Black Principal: Another Vanishing American." As schools were desegregated, usually African American principals were eliminated. This policy affected not only these individuals and their families, but removed valuable leadership for African American youth and a valuable leadership resource from hundreds of communities. Ethridge concluded, ". . . the deliberate destruction of this valuable resource is one of the tragedies of our time."

More recently, studies by the American Association of Colleges for Teacher Education indicate that there has been a 47 percent decline in the production of new teachers by predominately African American institutions since 1978. In projecting the effects of such declines and the widespread and growing use of such things as racially-biased teacher competency tests, Dr. G. Pritchy Smith said,

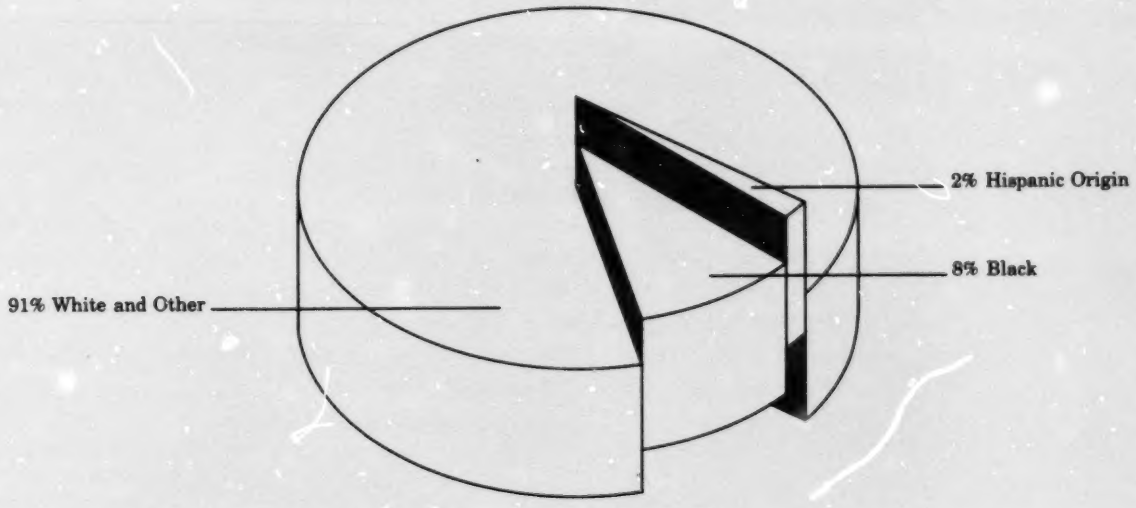
> If the currently observable impact of competency testing continues unabated along with normal rates of attrition through retirements and teacher burnout, minority representation in the national teaching force could be reduced (from 8.6 percent) to less than 5 percent by 1990.[41] [See graphs on page 15.]

Racial Composition of Teachers and Teacher Education Students

Elementary and secondary teachers, 1974



Teachers education students, 1976



Source of Data: Equal Employment Opportunity Commission, National Center for Education Statistics

African American students have suffered, as well. Early in May 1972 the National Education Association reported that ". . . thousands of Black students were being pushed out of school, suspended, harassed, arrested, and in a few instances, killed or maimed." In addition, the Southern Regional Council reported in November 1973 that African American students had been excluded from extra-curricular activities, tracked into segregated classes, and confronted with condescension or hostility. This dropout picture has not improved much in the past decade. The teacher employment problem remains There are new means for setting up tracks, such as "minimum competency testing."

Even with these "few statistics," it can be seen that the education systems of our nation are failing grossly to serve African American children, even by the limited minimal standards required in present public education, and those talked about in the rash of national reports. In summary, we can say that there is little equitable and quality public school education for most of our children.

In higher education, the enrollment gains made by blacks are being eroded.[42] African Americans represent about 13.5 percent of the college-age population (18–24 years). But African American students represented only 9.1 percent of the Associate degrees, 6.5 percent of the Bachelors, 6.4 percent of the Masters, and 3.9 percent of the Doctorates, and 4.1 percent of the first professional degrees in 1980. African American participation in graduate and professional education remains exceptionally low and, in recent years, the situation has actually deteriorated. One third of the African American students in higher education are enrolled in community colleges. Not only are African American students highly concentrated in the two-year college sector, they are often in programs that will not necessarily give credits toward a baccalaureate degree. About 75 percent of all white high school seniors go on to college, but only about 20 percent of African American seniors do so. About 12 percent of the African American students who enter higher education complete college and only 4 percent go on to complete a graduate school. The uncertainty of federal financial aid programs; the raising of admission test score requirements; the offering of inferior education in the high schools; the reductions in remedial support services; and the poor state of the economy combine to produce a high attrition rate for African American students and to force an even greater percentage of African American high school graduates not to opt for college.

Across the nation, government and educational institutions have used financial woes as justification for withdrawing support for the fragile social promises on which prior commitment to equal educational opportunity and affirmative action were based. African American students and educators, once again, are the most victimized by retrenchments in elementary, secondary, and higher education.

Our Goals Are Clear. We have a vision of quality education for the African American child. Our standards are not stated in terms of percentages above or below national test averages. Such "standards" are far too low and do not deal with additional objectives which we deem to be vital. We will articulate here these and other standards which we

know that our children are capable of reaching. Contrary to some professional thinking, the capacity of African American children to learn is intact, in spite of the malignant neglect by our social, educational and other systems. The major problems are the problem of *resources* and the problem with the National, state and local *will* and *commitment* to insure that our children's needs are met. There is also a problem that we have as African American professionals, parents, and communities. We cannot depend on external systems to do the whole job, even though we are entitled to that support. *We must never leave the total education of our children in the hands of others!*

Given the low levels of performance for the masses of our children, the loss of African American educators, the absence of sufficient support for schools, and serious questions about the content of education (both traditional academic and cultural), our voices must be raised. Our voices must be raised in an urgent demand for equity and excellence in the public sector. Our voices must also be raised to call for new and extended independent African American initiatives in education. Since there is a limit to what we can expect from public education, there will remain some things that we must do for ourselves.

Definitions

One of the central problems that blocks the attainment of African American academic and cultural excellence is the legacy of racism or the belief in white supremacy and superiority and its concomitant imputation of black inferiority. African Americans seek equal access to educational opportunity and *redress* for prior deprivations caused by slavery, segregation, racism, and poverty. Equal status demands that all citizens be treated equally in sharing the national resources and in exercising citizenship rights. African Americans are entitled to *redress* for centuries of deprivations. We are entitled to more than an unequal opportunity to compete with those whose privileged status has been won at our expense, giving them an unfair head start in all competition.

We can never forget, or permit others to forget, that our present level of development as a people is due to long-standing racist and exploitative practices and the absence of justice, where the rights of African American citizens are concerned. *Justice demands fairness, compensation, and retribution.*

We highlight academic and cultural excellence in this report. We also highlight equality of opportunity as a prerequisite for the attainment of excellence.

Equity. When we speak of *equity*, we are concerned most of all with justice, not sameness. Each person in our system must have an equal right to the total system of basic liberties. Social and economic inequalities must not be allowed to deny equal opportunity for access to the means for social uplift, such as education.

African Americans have not yet been offered such compensation in sufficient quantity or for a sufficient time to make up for all the centuries of exclusion. The Nation owes something of value to African Americans for 250 years of slavery and for over 100 years of discrimination after slavery. It is not enough to set equal test "standards of excellence" for admission to and exit from schools. *The equitable quality of educational treatment itself must be guaranteed.* Equal exit standards for students without equitable school *treatment* of them is grossly unfair.

Academic Excellence. We recognize the fact that education includes training, socialization, and enlightenment. Education is teaching someone *what, how, when,* and *why* to do something. Quality education in a democratic society requires that the educational process help all individuals and groups to be educated to do all of these things. *The needs of today's society require masses of educated men and women who are educated beyond the level previously demanded only for the elite.* Quality education has to do with the *output* of those educational institutions whose policies and practices contribute significantly to the intellectual, physical, and psychological preparation of individuals for effective and satisfying participation in society. In addition, for the African American, quality education refers to the successful efforts of those educational institutions which provide major assistance to African American people in fulfilling needs to alter those elements of the social structure in ways that will promote equal opportunity for all in the society at large.

Cultural Excellence. Culture consists of the behavioral patterns, symbols, institutions, values, and other human-made components of society and is the unique achievement of a human group which distinguishes it from other groups.

As the American Association of Colleges for Teacher Education has said so well, there is no one model culture in America.[43] (See Appendix E)

Culture is the sum total of artifacts which accumulate as a group of people struggle for survival and self-determination. Survival includes the *preservation of one's people and one's self,* the *reproduction of one's people and one's self,* and the *care of the progeny which result.* Self-determination includes liberty, equality, and the pursuit of happiness. This struggle from which artifacts emanate is waged usually in nature and against groups hostile to one's survival and self-determination. African American culture is often relegated to an inferior symbolic universe by schools, thus hiding our group's true historic struggle for survival, liberation, and enhancement. The African American student, then, may view herself or himself and her/his group as inferior and behave accordingly. Ignorance of and disrespect for African American history and culture also breeds low expectations and unhealthy educator assessments of African American students, families, personalities, and potentials.

A culture is functional when the group is able to preserve itself, reproduce itself and care for its progeny, when the group's birth rate exceeds its death rate, when the mortality rate of the group is average or normal, and when the progeny are as successful as the parent group. Cultural performance is excellent when the group's birth rate exceeds its death rate, infant mortality is below normal, the mortality rate of the group is superior to the average and the progeny are more successful than the parent group in social progress using education, income, occupation, and political office holders as indicators, and when the group is conscious of its history and culture.

The culture of "Mainstream" America is a conglomerate of the lifestyles of all who have struggled to build America. It is neither undemocratic nor a violation of equal protection of the laws to have a system of education that allows for recognition of and respect for existing cultural differences in our society. The unique diversity of cultural heritages and backgrounds of this nation should be recognized as a valuable asset for the nation, one to be cherished and shared. A culturally salient and sensitive education is essential in a pluralistic nation. It is not the role of the school to function as a "melting pot" for the purpose of enforcing cultural sameness. People have a right to their cultural past *and* to the political and economic freedom and privileges enjoyed by those in the more dominant streams of our society.

A culturally salient and sensitive education is a frontal attack on the cumulative effects which prolonged and persistent racism has had on American society. The study of the history and culture of African Americans as reflected in schools, especially in textbooks in all academic subjects, has historically been more neglected and less influenced by quality historical scholarship than any other topic. To a very large degree, the negative attitudes and reactions which many European Americans have toward African Americans are shaped by the sins of omission and commission that are operative in public education's treatment of African and African-American history and culture. H. Jesse Arnelle notes:

> We no longer can tolerate a school system which while educating the black child about the contribution of the white man in America, observes minimally and derisively the black man's contribution in every field of endeavor, and fails, therefore, to educate the white and black child in any meaningful way.[47]

Among other things, culture serves certain vital psychological and social functions. It is the material and the source of a group identity. It is group identity which serves as the basis for group unity, a unity which enables a group to mobilize its resources in support of itself. The suppression, destruction, distortion of a group's history and culture by others, and the surrender of one's own natal cultural forms serves to produce pathology within groups and within individuals.[48–50] African American children must be given the opportunity to experience an appropriate cultural education which gives them an intimate knowledge of, and which honors and respects, the history and culture of our people.

Academic excellence cannot be reached without cultural excellence. We expect African Americans to meet academic standards of excellence.

We also know that African American history and culture will be unavoidable if truth and quality scholarship form the basis of what is taught and respected in public schools, not as an appendage to subjects but as an integral part.

Special Topics

During the course of our investigations and deliberations, a number of specific topics arose. Because of limitations on the length of this report, only brief summary observations on each special topic can be presented. Yet we felt that we must address each topic, since each one is tied closely to African academic and cultural excellence in general.

A. School Desegregation

Traditional discussions about "school integration" speak mainly to the question of mixing racial groups in public schools. We call for much more than this. Body mixing alone cannot provide the essential needs for African American children. We note with horror the declining proportion of African American teachers and administrators, especially in the public schools, where the overwhelming majority of African American children are in attendance. We also note with horror the resegregation of the "integrated schools" through the invalid and unfair use of I.Q. and minimum competency tests.[51–53] At the same time, we note few systematic attempts to rectify the absence of African American cultural enrichment in the general school curriculum. Appropriate attention to African American history and culture is rare. School integration must not mean historical and cultural surrender, the loss of African American educational leadership and the wholesale closing of schools in African American communities. School desegregation must not and need not mean the disintegration of African American people.

Three decades of school desegregation have produced neither genuine racial desegregation of public education nor the extension of equal educational opportunity to the majority of African American students in America. School desegregation has not been characterized by educational changes that truly make it possible for both African American and white students to express the similarity and uniqueness of their personal and group life in an institution that belongs to all Americans. Most African American and white proponents of school desegregation seem to have accepted the premise that school desegregation is best pursued through the establishment of racial ratios in student assignment that places

African American students in a perpetual minority racial relationship with white students. The pursuit of racial *balance* has been the dominant feature of school desegregation strategies since the *Brown vs. Board of Education of Topeka* decision in 1954.

Racial balance remedies have concentrated primarily or exclusively on the physical reassignment of students. They have ignored or have given scant attention to the inclusion of intervention components to foster improvements in the *character of the content of education* in new settings. School boards have often challenged efforts of plaintiffs to include compensatory educational programs, in-service training programs in curriculum and teaching practices for teachers, and appropriate guidance and counseling programs, as part of the desegregation plan, on grounds that such remedies exceeded the scope of the constitutional remedies. Inherent in racial balance remedies that give priority to the *placement* of African American students in a perpetual minority relationship with European American students are the false assumptions that African American children inevitably suffer intellectually when their education occurs mainly in African American schools and that the motivation and achievement of African American children necessarily improves when they are enrolled in majority-white schools. The racial composition of a school, when considered alone, does not necessarily have a substantial positive effect on academic performance of African American children. Significant evidence does not exist to support any claim that racial mixing alone has contributed to the *excellence* in the academic growth of the masses of African American students.[54] It is not simply the addition of African American children to a previously all-white school that makes a positive difference; it is the elimination of many of the negative factors within the school and the teaching and learning process, African American or European American, that enhances growth and development.

There is no universal (fail safe) answer to the complexities of school desegregation.[55] The data bank on school desegregation is extensive, complex, and often contradictory. The reassignment of African American students from all or mainly African American schools, whether or not the reassignment required busing, has been and still is an effective desegregation strategy in some school districts. But sufficient school desegregation history exists to indicate that the path to equal educational opportunity and a quality education for most African American students is not via the outworn over-reliance on racial balance remedies. The rigid adherence to racial balance remedies that ignore the diversity among cities imposes inequitable burdens on African American students and their parents, gives scant attention to the educational essentials of equal educational opportunity, ignores or deprecates the importance of African American history and culture, and/or denies African American students and their parents some choice. This approach is not only nonproductive but is actually a denial of equal educational opportunity.

The majority of African American students now live in the large urban centers and attend schools that are predominantly African American. The promises of *Brown vs. The Board of Education of Topeka* for equality in *participation* and *outcome* will never be realized for the

majority of African American students if the "bottom line" in school desegregation strategies is racial balance or de facto enforced cultural assimilation. For the 1980s, much greater attention needs to be directed to making *Brown vs. The Board of Education of Topeka* an instrument for providing effective schooling wherever African American students are. The term "racial balance" can be racist and paternalistic. Derrick Bell is correct: When courts assign African-American students to racially balanced schools, whether or not their parents approve of the reassignment, they "exert under rubric of remedy that character of racial dominance that was the essential evil of the separate but equal era."[56] *Genuine integration exists when African Americans and others act as status equals who share decision-making control over institutions and communities.*

Integration is pluralism—rather than assimilation—with respect for cultural differences. The Constitution does not state or imply that the right of African Americans to equal treatment under the law can be secured only by African Americans integrating with whites. Being a "good" American does not require that African Americans forfeit their cultural heritage or become facsimiles of Europeans or European Americans. A powerful statement in favor of pluralism previously cited was adopted by the American Association of Colleges for Teacher Education.[57] We endorse that statement.

B. History, Culture and Curriculum

Abundant materials of excellent quality are now available to provide the basis for the design of more appropriate curricula.[58–62] The materials are not only abundant but overwhelming, and may be found in African American bookstores, in special libraries, and in special collections in regular libraries. There is no excuse now for the failure of educators to include *truthful, relevant,* and *appropriate* African American content in the regular school curriculum.

C. Staff Development for African American Academic and Cultural Excellence

At present, college and university teacher educators and existing primary and secondary school staff cannot be expected to contribute fully to African American academic and cultural excellence, in the absence of systematic training, both in appropriate teaching strategies and in African American history and cultural materials.

In general, educators at all levels are unprepared by training or by experience to do what needs to be done because more often than not:

- They are unfamiliar with essential culturally relevant academic subject matter information.

- They have not been exposed to the work of many educators who have worked successfully with African American learners.
- They are unfamiliar with important professional literature specific to the education of African Americans.
- They tend to believe that strange new teaching methods have to be invented in order to teach our children so that they can meet general academic standards.

In many cases, college and university libraries must be ranked very low in quality when they are examined to determine if they possess appropriate academic and professional materials incident to the education of African Americans. Course syllabi, bibliographies, reserve reading lists, etc. are often devoid of material on racism, African American history and culture, and the educational successes of those teachers who have overcome barriers and disadvantages which limit educational opportunities for our children.

Not all teachers fail to achieve excellence with African American students. This simple fact seems not to be understood by many teacher educators. Low income, poor nutrition, non-common language variation, etc. *are not the causes of low performance for students!* These things may determine what *treatment* students get from educators. The treatment that they get determines success or failure.

D. Standardized Testing

Virtually all standardized tests fail to meet the rigorous standards of psychometric science.[63] They may meet political standards (decided by courts and legislatures).

Perhaps the most abusive use of standardized tests and assessment is the confusion that is created in the minds of professionals and the public alike between "standards of quality" and inappropriate "hurdles." Any test can be a hurdle. Only scientifically valid tests can help to determine standards of quality.

Throughout the nation, public policymakers have established hurdles as a cheap way of improving standards of educational quality. They have placed the weight of improving the education process on our children and not on the treatment they receive. Policymakers ought to know full well that it is their failure to provide support for such things as appropriate class size, appropriate teacher education, appropriate materials and equipment, and appropriate support for teachers (salary and professional working conditions) that produces low achievement. The victims of these failures must not be blamed for the poor treatment that they receive.

Standardized tests in America have more often been instruments of politics than instruments of science (psychology or education).[64–66] Where African American children are concerned, the results have been disastrous. While scientists have recommended that the priority purpose

for standardized testing and assessment in the schools should be to improve the quality of student achievement,[67] tests have most often been used to confirm the fact that teaching has failed.

We do not stand in opposition to testing or assessment. In fact, we strongly support *valid* testing and assessment. But tests are not valid that sentence highly intelligent African American children, mostly male, to classes for the educable mentally retarded (classes disproportionate to their numbers in school).[68] Diagnostic tests are valid only when they result in diagnoses and placement for real mental disabilities. Even if they diagnose correctly, and yet there exists no valid instructional treatment for what is found, then they are not useful. Achievement tests are valid only when they are used as measures of achievement covering material which has been validly taught.

Testing the intellect of African American children with alien cultural content is a scientific error and is, in our opinion, professional malpractice. Testing in order to *rank* children by intellect, to *rank* them by cognitive or behavioral style, or to *rank* them with "non-biased" assessment procedures is malpractice, in our opinion, unless such practices can be demonstrated by valid research to result in significant and meaningful changes in achievement for our children.

The current use of invalid tests is reminiscent of that period in our Nation's history when scientists were debating even the humanity of Africans.[69–71] It is racism of the worst kind that calls on African Americans as a group to continue to prove that we are human or that we can learn the simple tasks that schools teach. This is 1984. It is time to call a halt now to racism and malpractice in the use of testing.

Clearly the rapidly proliferating misuse of minimum competency testing is a national disgrace in this regard. When African American children fail, they are placed in "remedial classes," this when many have never had the proper exposure to what has been demanded of them in the first place. You cannot *re*-mediate what has never been "mediated" (taught). It is a national disgrace and a national tragedy that we do not maintain quality control over either "mediation" or "re-mediation" to which testing has sentenced our children.

Quality teaching and quality support for that quality teaching, not testing, are the tools to improve student achievement and make "remediation" unnecessary.

E. Special Teaching Methods

We deplore the growing belief in some quarters that suggests that many low-performing African American children require special teaching methodologies. The belief that a strategy such as "behavior modification" is uniquely suited to low-performing children, especially African American children, is without scientific merit and, under certain conditions, is harmful. To suggest that something is inherently wrong with the learning processes of children who are the *victims of inequitable education treatment* is to deal them a double blow. We do not reject the

need for compensation and extra services due to inequitable treatment. We do reject categorically the model that places the reasons for failure in our children rather than in the systems which fail them. "Special remedial methods" should never be applied when children have been deprived of quality exposure to regular methods. It is quality regular methods that must be tried first. What about quality tutorial help for those who missed their chance? Yes!! Do we need special *re*-mediation for those who were never "mediated?" No!!

F. The Federal Role in Education

The federal government must be the guarantor of quality education for all. Either it must see that the states and local school districts provide quality education or it must do so itself. An economically-weakened cultural minority group has few financial resources to close the growing gap in achievement between itself and the majority. The National government must guarantee equity!!

G. Education, Poverty, and the Quality of Life

Large numbers of African Americans live unwillingly in poverty. Parents of children who live in poverty and the children themselves must be provided with the basic essentials of food, housing, health care, and support for school. In the case of teenage parents, that support must be provided in a way that does not cause parents to be separated from their children. *A quality education experience is dependent upon an adequate basic quality of life.*

Housing, health care, nutrition, employment, and other opportunities are vital to the enhancement of the process of teaching and learning. A nation owes an adequate level of the quality of life to its children, even if parents are unable to provide it. Local, state, and national governments are responsible to support education directly through resources for schools, and indirectly through resources for housing, health care, nutrition, employment, etc. However, even when these things are not provided adequately, schools can and must offer an education that is excellent academically and culturally. Though it is an added burden on educators, many are able to overcome inadequate levels of support and deliver excellent results.[72,73] This is no excuse for the failure of the government to provide an educational safety net.

H. Community Control and Family Role in Education

Even under the best of circumstances, the education of African American children in general public and private schools can provide only a part of

what is needed. The deepest and most important cultural and historical education must be provided by the independent efforts of African American communities. There is a need for independent African American educational and cultural centers in every sizeable African American community. For the most part, these things must be supported by our independent efforts. The educational impact of all our community social organizations (clubs, churches, etc.) must be evaluated. Actions must be to make them educationally and culturally excellent. Finally, after all is said and done in public schools, there will still be a need for *independent, systematic, ongoing* community-initiated and community-sponsored out-of-school educational activities for African American children, just as is done in so many other ethnic communities in the United States.

Educators must reach out and serve the needs and interests of African American parents and their children in a way that moves them into the larger society without destroying their ethnic identity or neighborhoods. Educators and parents should organize and familiarize themselves with economic, political, and social issues of communities where African American children attend schools. There must be African American organizations, African American pressure groups, and African American cultural centers to raise the consciousness of African American people based on their ethnicity and to instill African American pride and identity. In most areas, local citizens should function as tutors, or volunteer teachers, or paid teacher aides in schools and cultural centers. Storefronts, churches, or community agencies, e.g., cultural centers, can be used in educational, recreational, or vocational activities during school and non-school hours. In particular, historically the church has been the primary influential institution in African American communities. It can assist in training and counseling parents to support the education of African American children. Not only the church, but all other social and community agencies can and must help in developing parent-teacher activities which can assist teachers in their attempt to reach the homes of African American children.

I. African American Colleges

Many Historically Black Institutions (HBIs) are in a life and death struggle for survival. Few among even those that survive exist in a state of adequate financial health. Further, as their solvency is threatened, old questions about the need for HBIs are raised anew. *The productive record of HBIs alone should be sufficient to justify their continued existence!* If that were not enough, the mixed to nonexistent record of productivity of other institutions, and the variation in the quality of their records of specific services to African American populations should prove that they will hardly meet the major part of the growing need for African American higher education.

HBIs are needed now and will continue to be needed because *they serve the under-served,* because *they have been and continue to be the*

sources of excellence in scholarship, and because they *provide the best hope* for African American cultural excellence.

The past and present contributions of HBIs and universities stand as a monumental achievement in the epic struggle of African Americans to secure the kind of life treatment that establishes, perpetuates, and protects dignity and freedom. HBIs of higher education set the standard for integrating quality with equality and for combining excellence with deep care and commitment to their students. Stephen J. Wright notes that it is the HBIs that assume the "formidable task of educating 'high risk' black students—those not being recruited vigorously on any appreciable scale by predominantly white institutions."[74] African American educators in HBIs championed the belief that being different did not mean that one was inferior. We shudder to think of what life in America would be like today for African Americans without the benefits derived from this sensitivity, persistence, courage, and expertise of African American educators in HBIs.

The 105 HBIs have, since their inception, struggled for survival and recognition in a nation that did precious little to enhance their existence. Some of these HBIs are among the best in higher education; most are on par with historically white institutions with similar budgets and student populations from comparable socioeconomic circumstances. HBIs enroll about 30 percent of all the African American students in higher education but graduate about 50 percent of the African American students who receive undergraduate degrees.[75] The proportion of African American students in higher education enrolled in HBIs went down from 58 percent in 1970 to 40 percent in 1973. Enrollments at the forty-two private HBIs which are affiliated with the United Negro College Fund suffered a 12 percent drop in the size of their freshman classes in 1982. Because of both financial woes and changes related to desegregation, the black private colleges are facing sharper enrollment declines than the publicly-financed HBIs. The always under-financed HBIs must now scramble for an even smaller piece of a shrinking base of funding support for higher education. Some HBIs may not survive the financial crunch and additional HBIs, like West Virginia State, may fall victim to the reluctance of state legislatures to finance colleges and universities with the specific mission to serve a mainly African American student population.

J. Higher Education

Open admissions policies in higher education represent a superbly optimistic view of human potential.

The task of educating African Americans from economically deprived and underprivileged backgrounds falls almost exclusively to public colleges and universities rather than to private colleges and universities that are more interested in meeting the needs of the affluent and generally white middle class.

The nation's community colleges tend to attract a higher proportion of less well-prepared students from economically disadvantaged classes and minority ethnic groups because of the relationship between income, race, and achievement.

Escalating tuition costs, raising of admission and retention standards, test score requirements, reductions in remedial and counseling services, cutbacks in course offerings, and reductions in financial assistance have the combined effect of hitting the weakest the hardest—or penalizing African American and other disadvantaged minorities.[76]

In higher education, the quests of African Americans for equal educational opportunity is impeded by socioeconomic inequities and the absence of adequate provision for compensatory assistance. The higher education experience is rewarding, demanding, and expensive. The social, economic, and academic challenges which students confront in their pursuit of a college degree are formidable, even for students who are well prepared in high school for the rigors of academia. The challenges are often herculean and, under certain circumstances, insurmountable for students who enter college with serious deficiencies in their prior education and levels of academic and social maturity. Yet developmental studies programs, such as the one at the University of Georgia,[77] show that with limited remedial work, many students can do *as well or better* than their counterparts who pass their admissions tests, and this *in the core academic program* of the university.

The problem of equal access is particularly acute in those professional schools that serve as virtually the sole avenue of entry into such professions as medicine and law and that collectively turn away more students than they admit.

Admission policies and procedures control access to positions of influence and high economic and social reward.

Admission policies and procedures exert a powerful and often controlling influence on who may enter certain critical occupations and practice certain professions. Often biased and invalid testing is the main device that bars the door to opportunity for the capable student.[78,79]

K. The African American Athlete

The accomplishments of African American athletes in virtually all sports where opportunities have been open is almost legendary. Yet, in general, neither the secondary schools nor the colleges and universities that benefit financially and in other ways from the great work of these athletes have given them a good academic education in return.[80] The example of Coach John Thompson and his Georgetown University "Hoyas" Basketball team, the 1984 National Champions, shows that African American championship athletes need not be relegated to the academic scrap heap. It is reported that, during one period, 43 out of the 45 athletes who were recruited by Coach Thompson graduated—an unparelleled record. It is clear that non-exploitative treatment of African American athletes can yield champions on and off the field. This is not

the only example of what can happen when appropriate instruction is provided.[81] The exploitative use of African American athletes must be changed. Our athletes produce millions of dollars for schools and for others, often sacrificing study time to do so. They are owed special help to graduate.

L. Teacher Certification

Excellence in education requires excellence in teaching. *Excellence in teaching is reflected first and foremost in the achievement of the students of the teachers!* African American teachers are losing the opportunity to teach in record numbers due to the misuse of competency testing for teachers, testing which places the highest value on meaningless, invalid standardized test scores rather than on teaching performance. Equity and excellence in teacher certification requires the elimination of such arbitrary and capricious requirements. It requires attention to academic achievement and behavioral *results* with children, especially with African American children.

As stated before, there is a difference between a "hurdle" and a "standard." In most cases, present certification testing is a *hurdle*, not a *standard* of quality.[82]

M. Media Images

African American children will spend many years in schools, mostly public but some private schools as well. Every effort must be made to make each of these academic institutions a high-quality experience. Appropriate courses, professional expertise, materials, fiscal support, and extra-curricular experiences must be offered. Yet formal educational institutions are only a part of the process of education of African American children. The mass media, especially film and television, social organizations, and recreational activities, also serve educational functions. We are concerned that all educational activities be conducted with the conscious intent to enhance excellence for the African American child.

A remedy must be found for the widespread use of degrading, defaming, and negative mass media images of African Americans. They are no less negative and damaging today than they were in the past, even though the new images are less obviously negative.

After being fed a television diet of *Dynasty, Dallas, Superman, Batman, Wonder Woman, The Rifleman, Cannon, Gunsmoke, Tarzan,* etc. followed by *Sanford and Son, The Jeffersons, Good Times, Different Strokes,* and *Webster,* there is small wonder that it is an uphill battle to provide African American children with a sense of cultural and historical truth, and with positive role models for excellence.[83–87]

In the past, it was minstrels,[88] for fifty years the most popular form of entertainment in America. Later it was defamatory radio with the white actors' creation of Amos N' Andy, for thirty-two years the most popular radio show in America. Schools have a responsibility to help African American children to analyze critically the modern minstrels and Amos N' Andys of 1984. Where possible, children, families and communities must be organized to counter such defamation.

N. New Technology and African American Education

The rapid proliferation of new technologies, such as computer and robotics, represents new possibilities and dangers for African American students. Equal opportunity to master new technologies must be guaranteed in the schools. We welcome and applaud the technology. However, we already see reasons for serious concern. For example, there are some uses of computers in the classroom with children which are of questionable value. Using computers to teach routine materials and to manage drill on standardized learning segments is one example of children being *taught by* a computer. Yet this is not the same as *mastery of* the computer. We want mastery for our children. We want an enlightened understanding of how computers work and affect our lives.

There is a danger that prevalent negative and false assumptions and preconceptions about the learning capacities of African American children may cause them to be denied appropriate training in "high technology." Technology for training must be made available equitably in *all* schools.

O. Organizing the African American Educator

"If not us, who? If not now, when?" African American educators have a special responsibility to African American children, a responsibility that is over and beyond the work which we already perform. Many of us work in the mainstream and many of us belong to traditional mainstream professional organizations. Yet, our children still have needs that none of these has or will address. To the extent that we can, we must carry an extra load. Every African American educator must also support some organization that has the education of African American children as its priority, such as the National Alliance of Black School Educators; the National Black Child Development Institute; the Council for Independent Black Institutions; the Black Caucus of the Society for Research in Child Development; the Black Caucus of the International Reading Association; and other related organizations. It is through such organizations that our resources can be collected and focused on our highest educational priorities.

P. Criterion Performance Goals for African Americans

At different points in the nation's history, certain academic requirements have served to support gatekeeping functions in the land of opportunity. Literacy was once used to determine eligibility for voting. Completion of algebra, by ninth grade, has emerged as a de facto requirement for later admission to quality institutions of higher education. This is true because algebra is itself a prerequisite to some other high school prerequisites for admission to those colleges and universities. For many students, missing algebra in the ninth grade will not leave time in a regular program to complete other math prerequisites for admission to certain colleges. It appears that calculus has already emerged as a common admissions requirement for some programs, such as business administration, at certain colleges. Computer language and programming proficiency may well emerge as other such requirements. Unless such skills and knowledge are made available broadly to the masses of African American students, the present gap in academic achievement between African Americans and European Americans will grow still wider, with devastating consequences.

The Task Force notes that performance goals for public schools are usually stated in terms of normative scores (where students, classes, or schools rank as compared to other students). This is grossly inadequate for our purposes. We believe that a high level of academic achievement is within reach of virtually all African American children. Specifically, we believe that the following criterion levels of performance in basic subjects must be established as standards and must be reached by our children by the end of the twelfth grade.

1. **Mathematics:** Criterion performance, algebra in the sixth grade and calculus by the twelfth grade.
2. **Economics:** Criterion performance, understanding of the workings of the American economic and other economic system.
3. **Political Science:** Criterion performance, an understanding of and the ability to discuss the workings of the American political system.
4. **Computer Competence:** Criterion performance, ability to write computer programs in one or more languages.
5. **History:** Criterion performance, an understanding of and the ability to discuss African American perspectives on standard historical topics commonly taught in schools.
6. **Language Arts:** Criterion performance, to be able to write a term research paper demonstrating the ability to use common English, appropriate documentation of ideas, and appropriate presentation of ideas.
7. **Foreign Language:** Criterion performance, a speaking, reading, and writing knowledge of at least one foreign language. The acquisition of competence in an African language should be available as an option.

8. **Sciences:** Criterion performance, a passing grade in a course equivalent to general chemistry. This assumes that the common practice is to require appropriate coursework in biological and physical sciences as a prerequisite.

9. **Vocational:** Criterion performance, typing, child care, work habits, employability.

10. **African American History and Culture:** Criterion performance, ability to tell the general story of African and African American people from earliest times to the present.

In addition to the criterion performances in academic areas cited above, certain general academic goals which transcend the disciplines mentioned above are attainable. Among these are the following:

- The demonstration of critical thinking
- The demonstration of creativity
- The demonstration of the acquisition of a systematic approach to problem solving and the demonstration of an understanding of the scientific method

Our thinking on the criterion levels of performance is in essential harmony with two of the recent education reports, The College Board report, *Academic Preparation for College: What Students Need To Know And Be Able To Do* and *The Paidiea Proposal* edited by Dr. Mortimer Adler.

These are not unreasonable goals for African American students, if *fair, equitable, appropriate, and high quality instructional support is offered* to them.

Q. School Discipline

A school must formulate some set of standards—implicit or explicit—which define the relations both among students and between students and the adults responsible for supervising their education. The school is a community of people—students, teachers, administrators, parents, etc. Like any other community, the school must have rules and regulations so that it can conduct its affairs with tranquility, justice, and benefit to all. The mature exercise of rights and responsibilities demands that adults and young people alike respect the rights of others and respect rational authority. Every right has its limitations, and the rights of students and educators alike cease when they infringe on the rights of others. The courts have frequently asserted that students have rights which cannot be denied in the schools. But the courts accept the premise that reasonable rules need to be established in the schools to maintain the discipline and order necessary when large numbers of young people are

brought together for the purpose of education. Nevertheless, neither the Fourteenth Amendment nor the Bill of Rights is for adults alone. Repressive, negative school regulations do not serve well the society or the individual.

We see discipline as *the student's* "ability and the will to do what needs doing for as long as it needs doing and to learn from the results."[89] Classroom control is not the major task of teaching, but a necessary function of teaching. Most approaches to school discipline focus on the wrong things. Educators and parents tend to have false conceptions of what causes undisciplined behavior, and thus, do the wrong things with the best of intentions. Teaching alternate behavior should be the aim of discipline rather than simply punishing bad behavior. Punishment, as opposed to discipline, is most destructive and useless as a deterrent; unlike punishment, discipline should be predicated on the premise that a school is a place for learning and that discipline, in a constructive sense, provides educators with an oppportunity to help students to change their behavior toward more positive ends.

The classroom teacher's performance has a profound influence on the nature of discipline in the classroom. Well organized instruction is the best way to achieve an environment where students use self discipline.

R. School Dropout

The causes of the disproportionately higher dropout rate and distribution of lower achievement test scores among African Americans go far deeper than those effects produced by irrelevant curricular materials, the possible racist attitudes of some school boards and school personnel, and some inept teachers and administrators. Basic support (financial and otherwise) for the public schools has never been adequate for the masses of African American students. The notion that this nation once had good schools for the masses of African American students but has since let them deteriorate is inaccurate. The institutionalization of deprivation and disenfranchisement among schools has permitted race and socioeconomic status to function as the chief determinants of access to quality treatment for children. The public schools often represent an integration of society's most crippling diseases—indifference, injustice, and inequity.

While public education will be the most productive when the environments both living and learning are mutually supportive of human growth and development, we believe the effective educational leadership and "good teaching" will save large numbers of African American students from experiencing twelve or thirteen years of inconsequential public education. We affirm Ronald Edmonds' premise: "The educability of students derives far more from the nature of the school in which they are sent than it derives from the nature of the family from which they come."[90]

S. Research

Elsewhere in this document (Appendix), we present a research agenda that derives from needs associated with the attainment of educational and cultural excellence. The agenda articulates two highly-valued research goals. First, if carried out, the research will result in new knowledge or theory about the academic and cultural excellence phenomena. Second, again if carried out, the research will result in the improvement of practice critical to the attainment of academic and cultural excellence.

The needs antecedent to and the goals articulated by this agenda are nested in a context defined by the following boundaries:

1. A share of the federal, state, and local research and development resources that is disproportionate to our numbers in order to meet the educational and cultural excellence needs of African American children and youth should be provided for carrying out the research embedded in this agenda.
2. Agenda-related research should be placed in a perspective characterized by a respect for the nature and integrity of African American children, youth, families, and communities and should construe quality of life (and not social or cultural behavior) as input constructs.
3. The research should be carried out by trained and experienced researchers sensitive to an African American perspective in institutions with goals consistent with the African American academic and cultural excellence perspective.

T. African American Language

While many African Americans speak common American English as their first language, many others, perhaps a majority, speak a language (African American language) that is an amalgam of both African and American English antecedents.[91–93] In linguistic terms, it is a fully developed language, although it is not the common language. We do not ask that schools change the language of instruction or teach African American language. We merely wish to point out that common diagnostic mistakes are made due to professional ignorance of this linguistic reality. Based upon errors in the analysis of the language used by many African American children, many are falsely labeled mentally retarded, speech impaired, and in some cases low achievers.[94]

The African American child's language repertoire must include common American English. This can and must be taught. Yet this does not require that the child be degraded or misdiagnosed and classified as pathological in order to receive appropriate resources for instruction.

U. Special Resources and Models

Many of the examples which are needed to inspire academic and cultural excellence for African American children and young adults already exist. In order to make our major points more clearly and to provide models of what can be, we offer the following information.

- Examples of Outstanding African American Studies Programs
  1. Cornell University Africana Research Center, Ithaca, New York
  2. Northeastern Illinois University, Chicago, Center for Inner City Studies
  3. University of Southern California Department of African American Studies, Los Angeles
  4. Howard University, most departments, institutes, and the library, Washington, D.C.
  5. Atlanta University, most departments and the library, Atlanta, Georgia

- Examples of Outstanding Public and Private School and Community Program Success with African American Children
  1. Marcus Garvey School, Los Angeles, California
  2. Dunbar Elementary School, Atlanta, Georgia
  3. Children's Art Carnival, New York City, New York
  4. Library Day School, Philadelphia, Pennsylvania
  5. National Alliance of Black School Educators Saturday School, Montgomery Corners, Maryland
  6. Dunbar High School, Little Rock, Arkansas[95]
  7. Shelton Primary Education Center, Berkeley, California

- Examples of Outstanding Libraries of African American Materials
  1. Atlanta Public Library, including the Williams Collection
  2. Third World and Ethnic Books Research Center, Los Angeles
  3. Schomburg Library, New York Public Library, Harlem, New York
  4. Moorland Spingarn Collection, Howard University, Washington, D.C.
  5. DuSable Museum, Chicago

- Examples of Outstanding African American Bookstores and Publishing Efforts
  1. Liberation Bookstore, New York
  2. Marcus Books and Julian Richardson Publishers, San Francisco
  3. Aquarian Bookstore, Los Angeles
  4. Hakim's Bookstore, Philadelphia and Atlanta
  5. Amistad Bookplace, Houston
  6. Institute for Positive Education and Third World Press, Chicago
  7. Johnson Publications, Chicago
  8. Pyramid Books, Washington, D.C.
  9. Howard University Press
  10. Afro-American Book Source: Your Black Bookstore by Mail, P.O. Box 851, Boston, Massachusetts 02120

Conclusion

Four centuries is a long time to struggle and wait for a quality education. Yet African Americans have done just that. The wait and the struggle continues. Clearly, we as a people are far from our ideal of excellence. We have far greater capacity than opportunities have permitted us to exercise. The expectation of and dependence on quality and excellence in education is a major part of our historical tradition over the millenia. We seek this prize once again.

We have managed great things with few resources. Our scientists have helped to produce atomic energy.[96] We have helped to place men and women in space by the invention of equipment and the management of major parts of such space programs as parts of the space shuttle program.[97] We make much of the world's music and dance. We lead in movements for equity for all people. Our creativities are legion.

We want no handouts, but we do want our *earnings*. We have *earned* the right to complete support for an excellent education for our children. We have earned this right with our sweat, blood, tears, fortunes, and our lives. We want excellent educational opportunities. We are determined to gain both academic and cultural *excellence*. Education for African Americans is now, as it always has been to us, a passport to the future. Our children will gain that prize with our help, with equality of opportunity in the nation, and with the help of Almighty God. "Our time has come!!"

Lift Every Voice And Sing

Lift every voice and sing
Till earth and heaven ring,
Ring with the harmonies of Liberty;
Let our rejoicing rise
High as the listening skies
Let it resound loud as the rolling sea.
Sing a song full of the faith that the dark past has taught us,
Sing a song full of the hope that the present has brought us,
Facing the rising sun of our new day begun
Let us march on till victory is won.

Stony the road we trod,
Bitter the chastening rod,
Felt in the days when hope unborn had died;
Yet with a steady beat,
Have not our weary feet
Come to the place for which our fathers sighed?
We have come over a way that with tears has been watered,
We have come, treading our path through the blood of the slaughtered,
Out from the gloomy past,
Till now we stand at last
Where the white gleam of our bright star is cast.

God of our weary years,
God of our silent tears,
Thou who has brought us thus far on the way;
Thou who has by Thy might
Led us into the light,
Keep us forever in the path, we pray.
Lest our feet stray from the places, our God, where we met Thee;
Lest our hearts, drunk with the wine of the world, we forget Thee;
Shadowed beneath Thy hand,
May we forever stand.
True to our God,
True to our native land.

By James Weldon Johnson

Appendix A

Recommendations For Future Research
Priorities And Topics

During the course of our deliberations, it became apparent that there were many areas where we would like to have had more and better information. We decided to list some of the priorities for future research as we saw them. We now do so in the hopes that researchers and funding sources may consider our list.

1. Fund more African American researchers who have specialized training and expertise in African American history and culture.
2. Study the validity of standardized testing instruments specifically for African American populations. Pay special attention to African American language variation as a modifier of the meaning of responses that depend upon the respondents' knowledge of common American English. Researchers who conduct such studies must be skilled in or have access to linguistic expertise from persons specifically trained to understand African American language patterns.
3. Study the patterns of placement and classification of African American students in special education categories and remedial categories. Disaggregate data so that patterns may be seen by school, by class, by student, by race, by sex.
4. Collect more detailed data on suspensions, expulsions, and referrals for disciplinary reasons. Again, collect data so that it can be disaggregated by school, class, individual, race, and sex.
5. Study the variation in rules among school systems (actual decisions) for placement of African American students into special classifications.
6. Study school curricula systematically and in detail in all subjects and grade levels to determine if the treatment of African Americans is truthful, appropriate, and adequate in light of recent scholarship in African American Studies.
7. Conduct more sophisticated studies of the relationship between race and school finance in the public schools.
8. Study the impact of patterns of school integration for African American students by income level and by sex, paying particular attention to academic achievement, self-concept, and group identity changes over time.
9. Study skin color gradation in relationship to academic treatment, achievement, and extra-curricular participation.

10. Study student and professional library materials to determine the appropriateness and completeness of same in relationship to serving African American students.

11. Identify and describe "successful" schools, public and private, for African American children, using as criteria *maximum* as opposed to *minimum* standards.

12. Conduct retrospective analyses of successful schools for African Americans by studies of graduates. Examples of such studies are listed in our footnotes. Horace Mann Bond's study of the *Origins of Black Scholars*, and Faustine Jones' study of Dunbar High School in Little Rock, Arkansas are cases in point.

13. Conduct studies of the efforts of coaching for standardized tests on the scores of African American students.

14. Conduct studies of the teaching success of African American teachers (using student achievement gains, self-concept gains, attendance, discipline patterns, etc., as criteria) in relationship to *National Teacher Examination* scores and other teacher competency examination scores.

15. Conduct studies of "bi-racial" children and families to determine what, if any, special school problems or need they may have. Look also at trans-racially adopted African American children.

16. Describe existing patterns of curriculum study for African American students, using criteria that will make comparisons across school districts possible. (For example, course titles may not reveal the true level and difficulty of course content.)

17. Study patterns of counseling and advising services for African American students. What is the nature of the information and assistance that they receive in schools that have a record of low achievement as compared to students in schools that are known for high academic achievement. Follow-up studies of graduates in each case are needed.

18. In studies of the predictive validity of standardized testing and assessment procedures, include a study of the reliability and validity (quality control) of the teaching (treatment) to which students are exposed. The quality of teaching varies but researchers seldom control for such variation in their predictive validity studies.

Appendix B

Selected Recommended References for Educators of the African American Child (Authors and Titles Only)

Selected References in Education

Alexander, E. C., ed. *Elijah Muhammad on African American Education.*

Arnez, Nancy. *The Besieged Superintendent.*

_____. *Sexism and Racism in Children's Literature.*

Bell, Derrick. *Shades of Brown.*

Bond, H. M. *Black American Scholars: A Study of Their Beginnings.*

Coleman, M., ed. *Black Children Just Keep On Growing: Alternative Curriculum Models for Young Black Children.*

Council of Great City Schools. *Statistical Profiles of the Great City Schools: 1970–82.*

Edmonds, Ron. *Search for Effective Schools.*

Edwards, Harry. *Revolt of the Black Athlete.*

Fleming, J. *The Impact of College Environments on Black Students.*

Geber, M. "Psychomotor Development of African Children in the First Year and the Influence of Maternal Behavior." *Journal of Social Psychology.*

Ginsberg, H. *The Myth of the Deprived Child: Poor Children's Intellect and Education.*

Hale, Janice. *Black Children: Their Roots, Culture, and Learning Styles.*

Haskins, J., ed. *Black Manifesto for Education.*

Howard, J. "Toward a Social Psychology of Colonialism." *Black Psychology.*

Institute of the Black World. *Education and Black Struggle: Notes from the Colonized World.*

Irvine, R. and J. J. Irvine. "The Impact of the Desegregation Process on the Education of Black Students: Key Variables." *Journal of Negro Education.*

Kendall, S. *The Relations of Teachers' Racial Attitude and Their Use of a Multi-cultural Approach to the Education of Young Children.*

King, Kenneth. *Pan-Africanism and Education.*

Lightfoot, S. L. *Worlds Apart: Relationships Between Families and Schools.*

Messick, Samuel. *The Effectiveness of Coaching for the SAT.*

Perkins, Eugene. *Home Is a Dirty Street.*

Powell, Gloria Johnson. *Black Monday's Children.*

"Psychiatric Problems of the Black Majority." *American Handbook of Psychiatry.*

Scott, Hugh. *The Black Superintendent: the Messiah or Scapegoat.*

Sizemore, Barbara. *Abashing Anomaly.*

_____. *The Ruptured Diamond.*

_____. "Separatism: A Reality Approach to Inclusion?" *Racial Crisis in American Education.*
_____. "Social Science and Education for the Black Identity." *Black Self-Concept.*
Smith, Donald. "Admission and Retention Problems of Black Students at Predominantly White Universities." *National Council on Black Higher Education and Black Colleges and Universities, 1980.*
Webber, Thomas L. *Deep Like the River: Education in the Slave Quarter Community from 1831–1865.*
Wilson, Amos. *The Developmental Psychology of the Black Child.*
Woodson, Carter G. *Miseducation of the Negro.*

Selected References in History

Bell, Derrick. *Race, Racism, and American Law.*
Bhatt, Purnima Mehta. *Scholar's Guide to Washington, D.C. for African Studies.*
Burt, M. *Black Inventors of America.*
Counter, S. A., and D. Evans. *I Sought My Brother.*
Diop, C. A. *The African Origin of Civilization: Myth or Reality.*
_____. *The Cultural Unity of Black Africa.*
DuRois, W. E. B. *Black Reconstruction.*
Garvey, Amy Jacques. *Garvey and Garveyism.*
Harding, Vincent. *There Is a River.*
Howard University Library. *A Catalogue of the African Collection in the Moorland Foundation.*
James, George G. M. *Stolen Legacy.*
Journal of Negro History: 1916 to Present.
Ki-Zerbo, I., and G. Mokhtar, eds. *UNESCO General History of Africa.* 2 vols.
Rodney, Walter. *How Europe Underdeveloped Africa.*
Rogers, Joel. *Africa's Gift to America.*
_____. *The World's Great Men of Color.*
Van Sertima, Ivan, ed. *Blacks in Science: Ancient and Modern.*
_____. *They Came Before Columbus.*
Williams, Chancellor. *The Destruction of Black Civilization.*

Selected References on Culture

Achebe, Chinua. *Things Fall Apart.*
Alleyne, M. C. *Comparative Afro-American.*
Bebey, Francis. *African Music. A Peoples Art.*
Charters, Samuel B. *The Roots of the Blues.*
Chinweizu. *Toward the Decolonization of African Literature.*
"Extended Self: Re-thinking the So-Called Negro Self Concept." *Journal of Black Psychology.*
Fowler, Carolyn. *Black Arts and Black Aesthetics: A Bibliography.*
Gwaltney, John L. *Drylongso.*
Hale, Janice. *Black Children: Their Roots, Culture, and Learning Styles.*
Hurston, Zora Neale. *The Sanctified Church.*

Jones, Leroi. *Blues People.*
Mitchell, Henry. *Black Preaching.*
Randall, Dudley. *The Black Poets.*
Stanford, Barbara D., and Karima Amin. *Black Literature for High School Students.*
Toldson, I., and A. B. Pasteur. *The Roots of Soul.*
Turner, Lorenzo. *Africanisms in the Gullah Dialect.*
Vass, Claudia W. *The Bantu-Speaking Heritage of the United States.*
Wilmer, Valerie. *As Serious As Your Life: The Story of the New Jazz.*

Selected References on Leadership

Anderson, Lewis. *A Philip Randolph. A Biographical Portrait.*
Bell, Roseann P.; Bettye J. Parker; and Beverly Guy-Sheftall. *Sturdy Black Bridges: Visions of Black Women in Literature.*
Bennett, Lerone, Jr. *What Manner of Man: A Biography of Martin Luther King.*
Delany, Martin. *The Condition of the Colored People.*
Douglass, Frederick. *My Bondage My Freedom.*
Franklin, John Hope. *Thomas J. Fortune: Militant Journalist.*
Freedomways. *Black Titan: W. E. B. DuBois*
King, Susan. *Fannie Lou Hamer.*
Korngold, R. *Citizen Toussaint.*
Lamson, Peggy. *The Glorious Failure: Black Congressman Robert Brown Elliott and the Reconstruction in South Carolina.*
Martin, Tony. *Race First.*
Mays, Benjamin E. *Born to Rebel.*
Robeson, Paul. *Here I Stand.*
Stone, Chuck. *King Strut (Novel about Adam Clayton Powell).*
T-Shaka, Oba. *The Political Legacy of Malcolm X.*
Walker, David. *Walkers Appeal.*
Woodson, C. G. *Negro Orators and Their Orations.*

Appendix C

Enrollments Drop In Large Districts: Fall 1981 Enrollments in the 50 Largest School Systems, and Percent Change

Rank	School System	Fall 1981	Fall 1981 over Fall 1980	Fall 1981 over Fall 1971
1	New York, NY	935,557	−2.9	−18.4
2	Los Angeles, CA	543,791	+1.6	−16.2
3	Chicago, IL**	441,232	−3.8	−22.9
4	Dade County, FL	224,580	−3.7	−8.4
5	Detroit, MI*	217,353	+1.9	−23.0
6	Philadelphia, PA**	205,010	−7.0	−27.9
7	Houston, TX	190,702	−0.6	−17.8
8	Hawaii*	162,340	−2.3	−11.0
9	Dallas, TX	127,750	−0.8	−24.6
10	Broward County, FL	127,096	−3.6	+3.7
11	Fairfax County, VA	121,116	−5.0	−10.9
12	Baltimore City, MD**	119,570	−8.0	−37.3
13	Prince George's County, MD	113,299	−4.8	−30.3
14	San Diego, CA	111,228	+0.5	−13.3
15	Memphis, TN*	107,913	−1.6	−30.3
16	Hillsborough County, FL	107,481	−2.0	+3.0
17	Duval County, FL	98,837	−1.8	−15.0
18	Washington, DC**	94,401	−2.1	−33.9
19	Montgomery County, MD	93,023	−3.6	−26.3
20	Jefferson County, KY (Louisville)	92,937	−5.8	NA
21	Baltimore County, MD	90,015	−7.8	−32.8
22	Clark County, NV	86,583	+1.4	+15.9
23	Pinellas County, FL	85,480	−2.2	−1.6
24	Orleans Parish, LA	84,009	+1.1	−22.1
25	Milwaukee, WI	83,086	−4.5	−37.2
26	Orange County, FL	76,316	−3.1	−12.8
27	DeKalb County, GA	76,172	−3.4	−13.2
28	Cleveland, OH*	74,919	−6.5	−48.5
29	Jefferson County, CO	74,872	−4.1	+4.0
30	Albuquerque, NM	73,823	−3.6	−14.2
31	Charlotte-Mecklenburg County, NC	72,700	−3.2	−10.29
32	Palm Beach County, FL	72,314	+1.6	+9.6
33	Atlanta, GA*	69,700	−3.9	−30.4
34	Columbus, OH	68,336	−3.5	−37.1
35	Anne Arundel County, MD	67,502	−3.8	−11.1
36	Metropolitan School System Nashville, TN	67,167	−2.8	−23.8
37	Mobile County, AL	64,451	+0.4	−3.6
38	Fort Worth, TX	64,000	−3.0	−21.0
39	St. Louis, MO*	61,319	−1.7	−43.5
40	East Baton Rouge Parish, LA	60,539	−6.6	−8.3
41	El Paso, TX	60,288	+0.2	−3.3
42	San Francisco, CA	59,709	+3.2	−27.9
43	Boston, MA	59,652	−7.3	−38.6
44	Denver, CO	59,329	−3.0	−38.0
45	Jefferson Parish, LA	59,234	−4.3	−9.6
46	San Antonio, TX	59,147	−3.0	−19.2
47	Granite, UT	58,944	+2.6	−6.2
48	Polk County, FL	58,717	+1.0	+5.6
49	Newark, NJ*	57,533	+0.6	−26.4
50	Indianapolis, IN	55,536	−13.0	−45.9

Source: Educational Research Service

*Black Superintendents **Black Women Superintendents

Appendix D

Total Enrollment and Racial Percent Composition of the 50 Largest Central-City School Districts, 1980

District	Total Enrollment	Black	White	Hispanic	Asian
1. New York	931,193	39	26	31	4
2. Los Angeles	538,038	23	24	45	7
3. Chicago**	445,269	60	19	19	2
4. Miami (Dade Co.)*	232,951	30	32	38	1
5. Philadelphia**	224,152	63	29	7	1
6. Detroit*	211,886	86	12	2	0
7. Houston	194,060	45	25	28	2
8. Baltimore**	129,979	78	21	0	0
9. Dallas	129,305	49	30	19	1
10. Memphis*	110,113	75	24	0	0
11. San Diego	109,793	15	56	18	11
12. Washington**	104,907	93	4	2	1
13. Milwaukee	87,826	46	45	6	1
14. New Orleans	85,707	84	12	1	3
15. Cleveland*	80,074	67	28	4	1
16. Albuquerque	78,051	3	53	39	1
17. Columbus	73,094	39	59	0	1
18. Atlanta*	72,295	91	8	0	0
19. Boston	67,366	46	35	14	5
20. Fort Worth	66,170	37	44	18	1
21. Indianapolis	65,958	50	49	0	0
22. Denver	64,274	23	41	32	3
23. St. Louis*	61,474	79	21	0	0
24. El Paso	61,285	4	28	67	1
25. San Antonio	60,695	15	11	74	0
26. Newark*	59,658	70	9	20	0
27. San Francisco	59,385	27	17	16	40
28. Tucson	55,654	5	62	29	2
29. Austin	55,369	19	53	27	1
30. Cincinnati	53,632	57	42	0	0
31. Portland*	52,868	14	76	2	7
32. Tulsa	49,454	23	69	1	1
33. Seattle	49,156	22	56	4	15
34. Oakland	48,863	66	14	10	9
35. Buffalo	48,236	47	47	4	0
36. Fresno	47,770	12	54	31	3
37. Birmingham	46,523	76	24	0	0
38. Pittsburgh	46,239	50	49	0	1
39. Toledo	45,488	33	62	4	1
40. Wichita	44,921	19	72	4	3
41. Omaha	44,719	25	70	2	1
42. Minneapolis*	42,797	21	69	1	4
43. Oklahoma City	41,185	35	55	4	2
44. Sacramento	39,873	22	46	17	13
45. Akron	38,926	35	64	0	0
46. Kansas City*	38,279	67	28	4	1
47. Norfolk*	37,471	58	39	1	3
48. Corpus Christi	37,383	6	28	65	0
49. St. Paul	37,051	13	74	5	6
50. Ft. Wayne	34,716	20	77	2	1

Source: Joint Center for Political Studies (1984)

*For the purposes of this table, Dade County is considered as the central city of the South Florida urban complex.

*Black Superintendents **Black Women Superintendents

Appendix E

No One Model American

In an action reflecting its commitment to alleviating social problems through education, the AACTE Commission on Multicultural Education, formed in the aftermath of the Kent State and Jackson State tragedies, is the outgrowth of the Association's long history of involvement in building a more effective and humane society through the betterment of teacher education. One of the first major works of the Commission was the development of a definitive statement on multicultural education. The Multicultural Statement, *No One Model American,* is a significant product of the Commission's work. The Statement, which was adopted officially in November 1982 by the AACTE Board of Directors, was prepared for AACTE, its member institutions, and other centers of higher learning as a guide for addressing the issue of multicultural education.

Commission members caution that the term *multicultural* is not a euphemism for disadvantaged. Rather, the Statement encompasses broad ethnic and cultural spheres. A product of Commission interaction with a number of higher education institutions and personnel, the Statement was presented in the interest of improving the quality of society through an increased social awareness on the part of teachers and teacher educators. The official Statement follows:

> **Text of Multicultural Statement.** Multicultural education is education which values cultural pluralism. Multicultural education rejects the view that schools should seek to melt away cultural differences or the view that schools should merely tolerate cultural pluralism. Instead, multicultural education affirms that schools should be oriented toward the cultural enrichment of all children and youth through programs rooted to the preservation and extension of cultural diversity as a fact of life in American society, and it affirms that this cultural diversity is a valuable resource that should be preserved and extended. It affirms that major education institutions should strive to preserve and enhance cultural pluralism.
>
> To endorse cultural pluralism is to endorse the principle that there is no one model American. To endorse cultural pluralism is to understand and appreciate the differences that exist among the nation's citizens. It is to see these differences as a positive force in the continuing development of a society which professes a wholesome respect for the intrinsic worth of every individual. Cultural pluralism is more than a temporary accommodation to placate racial and ethnic minorities. It is a concept that aims toward a heightened sense of being and of wholeness of the entire society based on the unique strengths of each of its parts.
>
> Cultural pluralism rejects both assimilation and separatism as ultimate goals. The positive elements of a culturally pluralistic society will be realized only if there is a healthy interaction among the diverse groups which comprise the nation's citizenry. Such interaction enables all to share in the richness of America's multicultural heritage. Such interaction provides a means for coping with intercultural tensions that are natural and cannot be avoided in a

growing, dynamic society. To accept cultural pluralism is to recognize that no group lives in a vacuum—that each group exists as part of an interrelated whole.

If cultural pluralism is so basic a quality of our culture, it must become an integral part of the educational process at every level. Education for cultural pluralism includes four major thrusts: (1) the teaching of values which support cultural diversity and individual uniqueness; (2) the encouragement of the qualitative expansion of existing ethnic cultures and their incorporation into the mainstream of American socioeconomic and political life; (3) the support of explorations in alternative and emerging life styles; and (4) the encouragement of multiculturalism, multilingualism, and multidialectism. While schools must insure that all students are assisted in developing their skills to function effectively in society, such a commitment should not *imply* or permit the denigration of cultural differences. . .

Footnotes

1. Meyer, I. (1900), *Oldest Books in the World: An Account of the Religion, Wisdom, Philosophy, Ethics, Psychology, Manners, Proverbs, Sayings, Refinements, etc. of the Ancient Egyptians*. New York: E. W. Dayton.
2. Blyden, E. W. (1967), *Christianity, Islam and the Negro*. Edinburgh: University Press (first published 1887).
3. DuBois, W. E. B. (1969), *The Souls of Black Folk*. New York: Signet (first published 1903).
4. Aptheker, H. ed., *The Education of Black People: Ten Critiques 1906–1960 by W. E. B. DuBois*. New York: Monthly Review.
5. Woodson, Carter G. (1977), *Miseducation of the Negro*. Washington, D.C.: Associated Publishers (first published 1933).
6. Institute of the Black World (1974), "Education and Black Struggle: Notes from the Colonized World," *Harvard Educational Review Monograph*, 2.
7. DuBois, W. E. B. (1969), op. cit.
8. Woodson, C. G. (1977), op. cit.
9. Woodson, Carter G. (1977), op. cit.
10. NAACP (1977), *Report on Quality Education for Black Americans: An Imperative*. New York: NAACP Special Contributions Fund and the 1983 update of the 1977 report.
11. National Black Child Development Institute, *Civil Rights, Education and the Black Child*. Washington, D.C. National Black Child Development Institute, forthcoming (Fall 1984).
12. James, George G. M. (1976), *Stolen Legacy*. San Francisco: Julian Richardson.
13. Meyers, I. (1900), op. cit.
14. Massey, G. (1974) *Book of the Beginnings*. Secaucus, New Jersey: University Bookstore (first published 1881).
15. Williams, C. (1974), *The Destruction of Black Civilization*. Chicago: Third World Press.
16. Ngubane, J. K. (1979), *Conflict of Minds*. New York: Books in Focus.
17. Hilliard, A. G. III (1984), "Pedagogy in Ancient KMT (Egypt)," Paper presented to first Annual Ancient Egyptian Studies Conference, Los Angeles.
18. Blyden (1967), op. cit.
19. Padmore, G. (1936), *Africa: How Britain Rules Africa*. London.
20. Williams, C. (1974), op. cit.
21. Rodney, W. (1974), *How Europe Underdeveloped Africa*. Washington, D.C.: Howard University Press.
22. Chinuweiza (1975), *The West and The Rest of Us*. New York: Vintage.
23. Bullock, H. A. (1970). *A History of Negro Education in the South*. New York: Praeger.
24. DuBois, W. E. B. (1973), *Black Reconstruction in America 1860–1880*. New York: Atheneum (first published, 1935).
25. King, K. (1971), *Pan Africanism and Education: A Study of Race, Philanthropy, and Education in the Southern States of America and East Africa*. Oxford: Clarendon Press.
26. Weinberg, M. (1977), *A Chance to Learn: A History of Race and Education in the United States*. New York: Cambridge University Press.
27. Spivey, D. (1978), *Schooling for the New Slavery: Black Industrial Education: 1868–1915*. Westport, CT: Greenwood Press.
28. Woodson, C. G. (1977), op. cit.
29. Weinberg, M. (1977), op. cit.
30. Persell, C. H., (1977), *Education and Inequality*. New York: Free Press.
31. Jencks, C., Moesteller, F., and Moynihan, D. P. (1972), *On Equality of Educational Opportunity*. New York: Random House.

32. Bell, D. (1973), *Race, Racism, and American Law*. Boston: Little, Brown, and Company.
33. Higginbotham, L. A. (1978), *In the Matter of Color: Race and The American Legal Process: The Colonial Period*. New York: Oxford.
34. Hilliard, A. G. III (1983), "I.Q. and the Courts: Larry P. vs. Wilson Riles and P.A.S.E. vs. Hannon," *Journal of Black Psychology*.
35. Moody, C. (1984), University of Michigan, Ann Arbor, Interview. See also Appendixes D and E.
36. Department of Health and Human Services (October 1979), "Lasting Effects After Preschool," DHEW Publication Number (OHDS)80-30179, p. 6.
37. U. S. Commission on Civil Rights, (February 1977), "Statement on Metropolitan School Desegregation."
38. *Education USA*, March 12, 1983.
39. Levin, B. (1981), "The Financing of Urban Education in the Eighties," paper presented at the National Conference on Education Issues, New York City, October 13–14, Social Science Division of the Rockefeller Foundation.
40. Witty, Elaine B. (1982), *Prospects for Black Teachers: Preparation, Certification, Employment*, ERIC Clearinghouse on Teacher Education, Washington, D.C. SP 019-491.
41. Smith, G. Pritchy (1984), "The Critical Issues of Excellence and Equality in Competency Testing," *Journal of Teacher Education*, pp. 6–9.
42. National Advisory Committee on Black Higher Education and Black Colleges and Universities (June 1982), *Higher Education Equity: The Crisis of Appearance vs. Reality Revisited*. See also, Gene A. Maeroff (1984), "Class of '84 is Another Disappointment for Blacks," *New York Times*, June 10.; Reginald Stewart (1984), "Black Colleges Survive But Students are Fewer," *New York Times*, February 1; and Edward B. Fiske (1982), "Fewer Blacks Enter Universities: Recession and Aid Cuts are Cited," *New York Times*, November 28.
43. Hunter, W. (1974), *Multicultural Education through Competency Based Teacher Education*. Washington, D.C.: American Association of Colleges for Teacher Education.
44. Arnelle, H. J. (1979), "Education and the Just Society," *The North Central Association Quarterly*.
45. Fanon, F. (1967), *Black Skin White Masks*. New York: Grove.
46. Hare, N. (1970), *The Black Anglo-Saxons*. London: Collier Books.
47. Diop, C. A. (1978), *The Cultural Unity of Black Africa*. Chicago: Third World Press.
48. Ngubane, J. K. (1979), op. cit.
49. Fanon Center Staff (1981), "An Introduction to the Works of Dr. Thomas A. Lambo," *Fanon Center Journal*, 1, 2, pp. 71–89.
50. McGoldrick, M., Pearce, J. K., Giordano, J. (1982), *Ethnicity and Family Therapy*. New York: Guilford.
51. Heller, K., Holtzman, W. and Messick, S. (Eds.) (1983), *Placing Children In Special Education: Strategies for Equity*. Washington, D.C.: National Academy Press.
52. Wigder, A. (1982), *Ability, Testing, Uses and Consequences*. Washington, D.C.: National Academy Press.
53. Hilliard, A. G. III, "The Socio-Political Implications of Minimum Competency Testing" in Neel, J. and Goldwasser, S. W. (Eds.) (1982), *Minimum Competency Education*. Atlanta: Georgia State University Department of Educational Fundations, pp. 85–106.
54. Miller, V. (February 1979), "The Emergent Pattern of Integration," *Education Leadership*.
55. Powell, G. J. (1973), *Black Monday's Children: A Study of the Effects of School Desegregation on Self Concepts of Southern Children*. New York: Appleton Century Crofts.
56. Bell, D. Jr. (1981), "A Model Alternative Desegregation Plan," in *Shades of Brown*. New York: Columbia University Press.

57. Hunter, W. (1974), op. cit.
58. Van Sertima, Ivan, ed., *Journal of African Civilizations*. 1979 to present.
59. Van Sertima, Ivan (1976), *They Came Before Columbus*. New York: Random House.
60. Diop, C. A. (1974), *The African Origin of Civilization: Myth or Reality*. New York: Lawrence Hill.
61. Williams, C. (1974), op. cit.
62. Rogers, J. A. (1972), *The World's Great Men of Color*. New York: Collier MacMillan.
63. Committee to Develop Joint Technical Standards for Education and Psychological Testing (1983), *Draft* AERA, APA, NCME. See also Wigdor, A. (1982), op. cit.
64. Chase, A. (1977), *The Legacy of Malthus: The Social Costs of The New Scientific Racism*. New York: A. Knopf.
65. Kamin, L. (1974), *The Science and Politics of I.Q*. New York: John Wiley.
66. Gould, S. J. (1981), *The Mismeasure of Man*. New York: W. W. Norton.
67. Heller, K., Holtzman, W. and Messick, S. (1983), op. cit.
68. Ibid.
69. Thomas, A. and Sillen, S. (1972), *Racism in Psychiatry*. New York: Brunner Mazel.
70. Stanton, W. (1960), *The Leopard's Spots: Scientific Attitudes Toward Race in America 1815–1859*. Chicago: University of Chicago Press.
71. Gould, S. (1981), Loc cit.
72. Douglas, P. (1982), "The Marcus Garvey School: A Successful Alternative," *The National Leader*, December 23, pp. 10 and 11.
73. Edmonds, R. (1981), "The Characteristics of Effective Schools: Research and Implementation," paper presented to the National Conference on Education Issues, New York City, October 13–14, Social Science Division of the Rockefeller Foundation.
74. Wright, S. J. (1968), "The Promise of Equality," *Saturday Review*, July 20, 1968.
75. Willie, C. and Edmonds, R. (Eds.) (1981), *Black Colleges in America*. New York: Teachers College Press.
76. Random, S. (1983), "U.S. Economic Slump Causes Blacks to Cancel for Attending College," *Education Week*, January 19.
77. Erving, L. and Saunders, S., Hogrebe, M. C., and Gillis, L. (1984), "Factors Related to Academic Performance of Student Athletes in Revenue Producing Sports," Unpub Mg, University of Georgia.
78. Messick, S. (1980), *The Effectiveness of Coaching for the S.A.T*. Princeton: Educational Testing Service.
79. White, D. M. (1981), *Toward A Diversified Legal Profession*. San Francisco: Julian Richardson.
80. Edwards, H. (March 1983), "Educating the Black Athlete," *The Atlantic Monthly*, pp. 31–38., also Edwards, H. (1970), *Revolt of the Black Athlete*.
81. Ewing, et. al. (1984), op. cit.
82. Hoover, M. (1984), "Teacher Competency Tests as Educational Genocide for Blacks: The Florida Teacher Certification Examination," *The Negro Educational Review*, 35, 2.
83. Leab, D. (1976), *From Sambo to Super Spade: The Black Experience in Motion Pictures*. Boston: Houghton Mifflin.
84. Bogle, D. (1974), *Tomms, Coons, Mullatoes, Mammies, and Bucks*. New York: Bantam.
85. Bogle, D. (1980), *Brown Sugar: Eighty Years of America's Black Female Superstars*. New York: Harmony Books.
86. Baldwin, J. (1976), *The Devil Finds Work*. New York: Dial.
87. Cripps, T. (1977), *Slow Fade to Black: The Negro in American Film 1900–1942*. New York: Oxford.
88. Toll, R. (1974), *Blacking Up: The Minstrel Show in Nineteenth Century America*. New York: Oxford.

89. Wayson, W. W. and Pinnell, G. S. (1982), "Creating a Living Curriculum for Teaching Self-Discipline," in *Helping Teachers Manage Classrooms*, Association for Supervision and Curriculum Development.
90. Edmonds, R. (1981), op. cit.
91. Turner, L. (1969), *Africanisms in the Gullah Dialect*. Chicago: University of Chicago Press.
92. Vass, C. W. (1979), *The Bantu Speaking Heritage of the United States*. Los Angeles: Center of African American Studies, UCLA.
93. Smitherman, G. (1977), *Talking and Testifying The Language of Black America*. Boston: Houghton Mifflin.
94. Hilliard, A. G. III (1983), "Psychological Factors Associated With Language in the Education of the African-American Child," *Journal of Negro Education*, 52, 1, pp. 24–34.
95. Jones, Faustine C. (1981), *A Traditional Model of Educational Excellence: Dunbar High School of Little Rock, Arkansas*. Washington, D.C.: Howard University Press.
96. Van Sertima, I. (1982), "Blacks in Science: Ancient and Modern," *Journal of African Civilizations*, Special Issue.
97. Ibid.

Design and Production: Ligature, Inc.

Task Force on Black Academic and Cultural Excellence

NABSE
National Alliance of Black School Educators, Inc.

A Non-Profit Organization

2816 Georgia Avenue, N.W.
Washington, D.C. 20001
(202) 483-1549